

the settled plan and policy of the church, and the following resolutions were unanimously passed by vote of the congregation.

"Resolved that we the members of the First Presbyterian church of Wichita, Kansas, in regular congregational meeting assembled, do hereby express our desire that this church shall become, and be known as a Missionary church that is,

1. A church whose chief aim and ambition shall be to glorify God by the proclamation of the name of the Lord, to every creature on earth.

2. A church whose organization shall be such as to best carry out the great commission as given by our Lord and Saviour.

3. A church that believes that Jesus Christ meant what he said in Matt. 28:18-20, namely,

1. That all power was given him in Heaven and in earth.

2. That all people who become his followers should immediately and persistently endeavor to preach, and to teach, His gospel to all who know it not.

3. That obedience to this command on the part of his followers, will insure his continued presence and power with them unto the end of the world, and hence will guarantee to them success, and usefulness which will evidence to the world in an unanswerable manner that Jesus Christ is all that he claims to be, the only begotten Son of God and the only Saviour for lost humanity.

A faith that God was present to help and that nothing was too hard for the Almighty, was manifest among the members of the church. Leading members began to feel that the debt, the great incubus, would some day be removed. No one knew how or when, but all prayed and hoped. A chart called the "Church's Goliath" was placed upon the wall confronting the congregation. This chart portrayed clearly the total bonded debt of the church, with sums written upon it representing shares from \$100 to \$500. Opportunity was then given the congregation to join in slaying the giant that so long had terrified the people of God. Subscriptions were taken, and as these were announced corresponding amounts were cancelled on the chart. Interest became intense. Many heads were bowed in prayer, many faces were bathed with tears. The Holy Spirit seemed to brood over the congregation, moving hearts, himself doing the work which he was enabling them to do. In half an hour the whole indebtedness was provided for. With the clearing of the debt interest in Foreign missions went forward with leaps and bounds. The lifting of the debt was regarded as God's seal upon the church's consecration to the Foreign mission enterprise. People now seemed to vie with one another in undertaking to support native helpers and native pastors, under the supervision of their missionary, Dr. Corbett. In two years after the first step was taken, some twenty of these helpers were supported by the church at an annual expense of from \$30 to \$60 each. The third year this number was increased to thirty. At the beginning of the third year, the Women's Missionary Society of the church contributed \$500, the full support of Mrs. Corbett. The same year, the Young People's Missionary League of the church contributed \$50, the full support of Dr. Effie B. Cooper, whom they sent out as their medical missionary to the church's Foreign mission field, Chefoo, China. Since then the church has assumed the salary of Miss Louise Vaughn, and sent her out to labor as Dr. Cooper's assistant—another \$500. Individual members of the church became responsible for an out-station under Dr. Corbett, this out-station—Ruth Mission—employs five native preachers. The church also furnished the mission station at Chefoo with a Normal School building at a cost of \$2,500. The total amount contributed by this church to Foreign missions during the five years under review, is about \$10,000.

Now a few facts as to the home side of their work during the same period. The wiping out of a long standing debt of \$18,000 was not a small item of home work. This was to them the first fruit of their foreign mission enterprise. The year before they undertook foreign mission work, that is, the year before they made the evangelization of the world their aim and goal as a church, their contribution to Home missions totaled \$300. During their first year of foreign mission work their home mission contribution reached \$511. The second year it reached \$755. The third year it reached \$955, and the fifth year of their strong and costly foreign mission policy their home mission contribution reached the nice little sum of \$1,484. Besides this, during the fourth year of their world-wide evangelization policy, they were supporting a lady missionary in their own town at a salary of \$300. And that is not all, they engaged an assistant pastor and a director of music at good living salaries. They maintained regular Sunday services at the Lincoln St. Presbyterian mission, in an unoccupied part of the city, and they welcomed about eight hundred members into the fellowship of the home church during the five years under review.

All this blessing and prosperity at home and abroad, came to that church with the pastor who persisted in carrying Christ's conception into Christ's work with the pastor who persisted in keeping first what Christ had placed first.

The pastor who administered Christ's precepts, realized Christ's presence. The church that observed Christ's commands experienced Christ's presence. It never was otherwise. It never will be.

Verily, brethren, the Master's methods are the surest and the safest and the shortest way to local, as well as to world-wide success.

## Don't Stop.

BY WAYLAND HOTT, D. D.

There is a meaning in which none of us can stop. Mrs. Browning sings, "My days go on." How swiftly they do go on, and with what accumulating swiftness as life advances. Sad, strong, gruff tender Thomas Carlyle, seeing the blue light on the hills, and leaning on the parapet of the stone bridge spanning the little stream flowing through this birth town, Ecclefechan, and noticing how quick water runs on and on, never to return, breaks thus into poetry about the wavelet of the days going so hurriedly:

So here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

Out of eternity  
This new day is born;  
Into eternity  
At night will return.

Behold it aforesome  
No eye ever did:  
Soon it forever  
From all eyes is hid.

Here hath been dawning  
Another blue day;  
Think, wilt thou let it  
Slip useless away?

But whether we let the new day slip useless away or not, it will slip away; and though we chase after it to all eternity we can never catch it. In this meaning, that we are every one of us urged on by rapid and returnless days, no one of us can stop possibly.

Yet there is a sort of stopping which may be prevented, but to which we, too, often yield—a kind of stopping of noble purpose and endeavor. Who has not felt temptation to it? Who has not, perhaps, sore, wearied, or smitten with some sudden disappointment, or vainly looking for some harvest from long effort, or baffled by some mist of uncertainty, found himself letting the nerve of his resolve get untense, found himself willing to allow himself in a relaxed listlessness as the days greet him? Such sort of stopping is death and doom for all high living. If it be allowed to fasten into habit, blight is certain. And in the presence of such temptation one cannot too quickly regard his determination of instant alertness toward the duty next him.

We may not stop in the brave use of even the slenderest opportunity. One day when Mr. Lincoln, a young man utterly unknown and poor, was keeping a grocery and variety store in the pioneering and shanty village of New Salem, a man who was migrating still farther West drove up to the store door and asked Mr. Lincoln if he would not buy an old barrel containing nothing of special value, the man said, and for which he had no room in his wagon. Always ready to oblige, Mr. Lincoln bought barrel and contents for fifty cents; and putting it away in the back part of the store, for a good while forgot about his purchase. Overhauling things, however, afterwards, Mr. Lincoln came upon this barrel and emptied its contents on the floor to see what they might be. Amid rubbish he found an edition of "Blackstone's Commentaries." Says Mr. Lincoln: "I began to read those famous works; the more I read, the more intensely interested I became. Never in my whole life was my mind so thoroughly absorbed. I read until I devoured them." That chance copy of Blackstone made Mr. Lincoln a lawyer; that knowledge, so seized and won, enabled him for that great debate with Senator Douglas; that debate compelled National attention. It is not too much to say—that chance copy of "Blackstone's Commentaries," with that shanty store for study, was the first swinging ajar of the doors of opportunity into Mr. Lincoln's immortal service as President, victor, emancipator. There are some lofty lines concerning opportunity by Mr. Edward Roland Sill, worth everybody's heeding:

This I beheld, or dreamed it in a dream;  
There spread a cloud of dust along a plain;  
And underneath the cloud, or in it raged  
A furious battle, and men yelled, and swords  
Shocked upon the swords and shields. A prince's banner  
Wavered, then staggered backward, hemmed by foes—  
A craven hung along the battle's edge  
And thought, "Had I a sword of keener steel—  
That blue blade that the king's son bears— but this  
Blunt thing—" he snapped and flung it from his hand,  
And cowering, crept away, and left the field,  
Then came the king's son, wounded, sore bested,  
And weaponless, and saw the broken sword  
Hilt-buried in the dry and trodden sand.  
And ran and snatched it, and with battle shout  
Lifted afresh, he hewed his enemy down,  
And saved a great cause that heroic day.

We may not call even a poor opportunity a blunt thing, and stop endeavor. We must bravely seize the broken sword, if we can get no better, and struggle on. To stop is defeat. To bravely struggle on is, anyway, the path toward victory.

We may not stop in service for others. Sometimes we are tempted to because our service seems so ill-requited and unrecognized. But our main thought may not be upon the wage for service, but upon the service our Lord would have us do. I never felt the emphasis on that "done" till lately "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But it is service done our Lord commands—not service dreamed about or

ceased from. Rest and reward are yonder. This life is the place for an unstoping diligence—Christian Intelligence.

## Ontario Letter.

The Baptist Young People of Ontario and Quebec, observe Good Friday. It is not to them a time of fasting and gloom, but a time of feasting and joy. Taking advantage of the holiday rates given by the railways, they gather in some central place, and hold their annual

CONVENTION.

The place of meeting this year, was Toronto. The meeting house was the Walmer Road edifice. The key word was "Enlargement," and the theme about which all the topics were arranged, was "The Enlarging Life."

The first session was held Thursday evening, April 20, and was largely occupied with organization and addresses of welcome by the officers of the Union, to which a suitable reply was made by Pastor Hoyt of Hamilton. Then Pastor Emmett of Brookville spoke on "The Will of the Master," and Dr. Welton of Toronto, on "The Evidence and Power of the Enlarged Life."

FRIDAY.

was the Field Day. The weather was adverse. A belated blizzard, due to March, swept over the land, but when did weather ever interfere with the R. Y. P. U.? The morning was devoted to Board meeting and the programme began with a song service at 2 p. m., which was followed by three addresses on the purpose, the development and the expression of the enlarged life. This session closed with a quiet hour. The speakers were pastors Elliott, Waterford, Proctor, Woodstock, Hughson, Windsor, and Webb, Toronto.

At the evening session the newly elected officers were introduced, and the Convention listened to two addresses. The first was given by pastor Sycamore of Hamilton on "The Christian's Obligation." The second was delivered by Dr. Sowerby, Toronto, on "Do the work of an Evangelist." It was an inspiring season, and must result in larger ideals, higher aims, and more earnest service.

HOME MISSIONS.

were considered at the half yearly Board meeting held the 8th inst. The exceptionally bad weather of the past winter practically paralysed the work on many fields, yet progress was reported. Two fields became self-sustaining, fourteen reduced their grant. Additions by baptism were 154, and by letter 150. The Board employs 121 missionaries and will soon send out a band of students from McMaster University. The appropriations for the coming half year were \$12,000.

ORITER.

Miss Tre, formerly principal of a ladies college in New York, and now principal of a similar institution in Tennessee, has been appointed head of Moulton Ladies College, Toronto.

Dr. Calvin Goodspeed, for fifteen years professor of systematic Theology in McMaster University, will retire at the close of the present session.

The Walmer Road church, Toronto, has called, as successor to Dr. W. W. Weeks, Rev. O. C. Horsman, of Morris-town, N. J.

Orillia, Ont.

## A Happy View of the Gospel.

I have always considered, with Luther and Calvin, that the sum and substance of the Gospel lies in that word Substitution—Christ standing in the stead of man. If I understand the Gospel, it is this: I deserve to be lost forever; the only reason why I should not be damned is, that Christ was punished in my stead, and there is no need to execute sentence twice for sin.

On the other hand, I know I cannot enter heaven unless I have a perfect righteousness. I am absolutely certain I shall never have one of my own, for I find I sin every day; but when Christ had a perfect righteousness, and he said, "There, poor sinner, take my garment and put it on—you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner. I will suffer in the sinner's stead, and you shall be rewarded for works which you did not do, but which I did for you."

I find it very convenient every day to come to Christ as a sinner, as I came at the first. "You are no saint," says the devil. Well, if I am not, I am a sinner, and Jesus Christ came into the world to save sinners. Sink or swim, I go to him; other hope have I none.

By looking to him I received all the faith which inspired me with confidence in his grace; and the words that first drew my soul—"Look unto Me!"—still rings its clarion notes in my ears. There I once found conversion, and there I shall ever find refreshing and renewal.—Charles H. Spurgeon.

Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will may lead us to God. Do not let any moment of your life fail at God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure you are always ready.  
—Phillips Brooks